the new heaven and earth of the Apocalypse. But these intuitions have lacked a basis of assured knowledge and the mind of man has remained swinging between a bright future hope and a grey present certitude. But the grey certitude is not so •certain as it looks and a divine life evolving or preparing in earth Nature need not be a chimera.

All acceptations of our defeat or our limitation start from the implied or explicit recognition, first, of an •essential dualism and, then, of an irreconcilable opposition between the dual principles, between the Conscient and the Inconscient, between Heaven and Earth, between God and the world, between the limitless One and the limited Many, between the Knowledge and the Ignorance. We have arrived by the train of our reasoning at the conclusion that this need be no more than an error of the sense-mind and the logical intellect founded upon a partial experience. We have seen that there can be and is a perfectly rational basis for the hope of our victory; for the lower term of being in which we now live contains in itself the principle and intention of that which exceeds it and it is by its 'own self-exceeding and transformation

into that
that it can find and develop into a
complete form
its own real essence.

But there is one point in the
reasoning which
till now we have left somewhat obscure,
and it is
precisely in this matter of the co-
existence of the
Knowledge and the Ignorance.
Admittedly, we
start here from conditions which are the
opposite of